



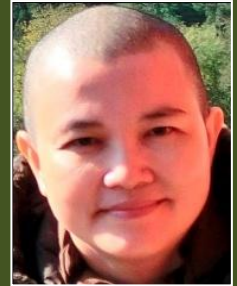
"And how, bhikkhus, does a bhikkhu abide contemplating mind as mind?"

Here a bhikkhu understands mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind.

INSIGHT

"In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its arising factors, or he abides contemplating in mind its vanishing factors, or he abides contemplating in mind both its arising and vanishing factors. Or else mindfulness that 'there is mind' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind."

(MN 10: Four Foundations of Mindfulness)



By Sayalay Susilā

ATTITUDE OF THE MIND

What attitude are you practicing with? Right or wrong attitude? The watching mind must be free from all expectations, judgment, preference and bias. Keep the mind in the middle. Watch different mental states in a dispassionate way without getting involved. Let everything come and go without reacting to it.

While watching pain, be aware of the mind that is watching the pain, not the pain. Check the reaction of the mind towards the pain. Observe that reaction as though a third party is observing another's pain.

Recognize phenomena (anger, joy, greed, heat, confusion, tension, fear, sleepiness, pain, happiness, depression, stiffness, remorse ...) as they arise. Let them be what they are, merely impersonal mental events. Identity view stubbornly remains intact, contaminating our mental stream, a habitual reaction to almost everything that arises as body and mind. If delusion leads us to spontaneously grasp at emotions as mine, or myself, the remedy is to dis-identify and see phenomena as impersonal.

To **depersonalize** or **dis-Identify** is to mentally note any arising emotion repeatedly as "mere emotion." Look upon these mental states dispassionately. See whatever arises as foreign, as a third party, as empty or devoid of self. In this way, one frees oneself from entanglement. From a psychological point of view, this way of looking at things allows one to step back. One separates emotionally and is thereby relieved of the worry and fear that, in truth, does not belong to one. In reality, physical and mental phenomena momentarily arise, perform a function, and naturally fall away.

Excerpted from Dhamma shared by Sayalay Susilā on 30 Sep 2012 at New York Insight Meditation Center, USA.

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